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Peace Be Unto You

Healing & Prosperity Thoughts

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AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

IS THIS GOD'S WORLD?

CHARLES FILLMORE

WHY DOESN'T God do something about it?" This oft-repeated query, uttered by the skeptical and unbelieving, is heard day and day out. Imitating the skeptics, Christian beevers everywhere are looking to God for all kinds f reforms in every department of manifest life and so are charging Him with death and destruction he world over.

One who thinks logically and according to sound eason wonders at the contradictions set up by these arious queries and desires.

Is God responsible for all that occurs on this arth, and if not all, how much of it?

The Bible states that God created the earth and ll its creatures, and last of all man, to whom He ave dominion over everything. Observation and xperience prove that man is gaining dominion over ature wherever he applies himself to that end. But

so much remains to be gained and he is so sma physically that man counts himself a pygmy instea of the mental giant that he is.

All the real mastery that man attains in th world has its roots in his mind, and when he oper up the mental realm in his being there are no u attainables. If the conquests of the air achieved in th last quarter of a century had been prophesied th prophets would have been pronounced crazy. Th fact is that no one thinking in the old mind real can have any concept of the transformation of sour waves into electromagnetic waves and back aga into words and messages of intelligence. Edison a mitted that his discovery of the phonograph was a accident and that he never fully understood ho mechanical vibrations could be recorded and be r produced into all kinds of intelligent communicatio

Reasoning in terms of matter, no one can unde stand how words and music can be carried over lon distances through space without conflict and the be reproduced by a mechanical device with perfe tion and accuracy.

Now that man has broken away from his limite visualizations and mentally grasped the unhampere ideas of the supermind, he is growing grandly bol and his technical pioneers are telling him that th achievements of yesterday are as nothing compare to those of tomorrow. For example, an article b Harland Manchester condensed in The Reader Digest from Scientific American tells of the "m crowaves" that are slated for a more spectacula career in the realm of the unbelievable than anythin that has preceded them. This article describes i

detail some of the marvels that will evolve out of the utilization of microwaves, among which may be mentioned "private phone calls by the hundreds of thousands sent simultaneously over the same wave band without wires, poles or cables. Towns where each citizen has his own radio frequency, over which he can get voice, music and television, and call any phone in the country by dialing. Complete abolition of static and interference from electrical devices and from other stations. A hundred times as much 'space on the air' as we now have in the commercial radio band. A high-definition and color television network to cover the country. And, perhaps most important of all, a nation-wide radar network, geared to television, to regulate all air traffic and furnish instantaneous visual weather reports to airfields throughout the land."

Add to this the marvels promised by the appliers of atomic energy and you have an array of miracles unequaled in all the bibles of all the nations of the world.

It is admitted by those who are most familiar with the dynamic power of these newly discovered forces that we do not yet know how to protect our body cells from the destructiveness of their vibrations. Very thick concrete walls are required to protect those who experiment with atomic forces. One scientist says that the forces released from the bombs that were used on the Japanese cities may affect those who were subjected to them and their descendants for a thousand years. Experimentation proves that we have tapped a kingdom that we do not know how to handle safely.

It is quite obvious that these forces utilized woul vastly improve our standard of living and that the were planned for us by creative Mind. If we canno control these forces, why did God allow us to dis cover them? And now that we are turning them loos in space all about us, what are we going to do abou it? Also how do we reconcile this situation with th observation of the Psalmist,

"Thou madest him to have dominion over the work
of thy hands;
Thou hast put all things under his feet."

The fact is that we have reached a place in rac evolution where we are forced to give attention t the refinement of our body. Our religion has too lon taught that the body is dust and ashes and that it i its destiny to die and be left to the worms. The de terioration of our body cells must be arrested and a new and more powerful life force injected into th physical organism. This is plainly part of the teach ing of Jesus. He said, "I came that they may hav life, and may have *it* abundantly." He told His fol lowers that when they went to that upper room i Jerusalem they would receive the baptism of th Holy Spirit with power. The original Greek say that they would receive dynamic energy. All baptism with Spirit impart vitalizing life to the recipient, an the joy of quickened vitality should be felt and re tained as part of the physical regeneration.

The divine unction imparted by spiritual baptisn also contains all the healing forces of X rays, ultra violet rays, sunshine, and in fact all the radian restorative forces now so widely used as healin agents. But the energy imparted by Spirit is so tem

pered that it never injures but always heals. That this is not true of the shocks given by mechanical generators is evidenced by the scars they often leave. A prayer treatment by an experienced spiritual healer is a baptism, with power proportioned to the spiritual understanding of the healer. The lowest method of imparting spiritual baptism is by the laying on of hands and prayer. The highest is realizing the Holy Spirit presence and its expression through the power of the word. Jesus began His ministry by doing the former but at the end He sent His word and healed by means of it.

Someone has put the whole situation in this succinct form:

Pessimist: "I could make a better world than this."

Optimist: "Go to it; that's what God put you here for."

God created the fundamental ideas culminating in the idea of ideal man. This ideal man has power to mold God's creation into any manifestation he may choose. If he consults the Father and projects his thoughts in accordance with the law, perfect manifestation follows. As Jesus said, "my Father worketh even until now, and I work."

One who understands this relation of man to his creator can assert with confidence that this is man's world and always will be. By right thinking man can have the co-operation of God in producing manifestations and thereby can set up the kingdom of God in the earth; or he can ignore God and attempt to form a world and govern it without divine aid. We are now living in a civilization dominated

by human thought, and confusion is the result.

How many ages and aeons have passed sinc man lost contact with God no one can tell. We hav about six thousand years of history and no heavenl conditions are recorded. Caves and sand drifts re veal the remains of man in combat with the gorill for half a million years, with man himself sunl almost to the level of the monkeys. When ma dropped out of the ethers and became one of th primates mortal understanding has not yet discerned but the distortions in the earth and all nature bea evidence of a terrible shock.

We know that our home is not altogether on th earth but also in the air, over which we must gai dominion before we can have a fit dwelling place We are now gaining this dominion by mechanica means. This will be followed by the developmen of a human organism that, unified with our spirit will transport us everywhere in air and on earth.

The great and most important issue before th people today is the development of man's spiritua mind and through it unity with God. There seem to be things in more immediate need of being don to alleviate present conditions, but the taproot o all this confusion is our failure to use our mind in telligently. We can only think as God would hav us think by adjusting our thoughts to divine ideas Religion and all that it implies in prayer and recog nition of God in idea and manifestation is the on and only way out of the chaos in which we find our selves. We must therefore begin at once this unit with the Father mind by incorporating divine idea into all that we think and speak.

Basic Training

HELEN DOUGLAS FLIGH

DURING A LECTURE that I attended recently the speaker made this statement: "The reason so many people are disappointed with the Christian religion is that they expect it to do so much for them that they have no right to expect of it. Year after year people turn to God for release from sickness, suffering, sorrow, poverty, inharmony, only later to grow hard and cynical because they do not get what they thought they had a right to expect. Yet God never promised His followers that they would be free from trying experiences. Jesus never promised it."

To substantiate his theory the speaker enumerated instances of people who suffered many things, people who he said were chosen the friends of God, the Children of Israel, Job, Lazarus, Jesus, Paul, Stephen, the disciples of Jesus. Some died ignominious deaths. There were also individual instances of which the speaker knew in the present time.

As I sat looking around me at people in the audience whose faces were etched in hopeless resignation to unpleasant conditions, I felt an almost uncontrollable urge to rise and tell them the "gospel," the good news, that they did have a right to expect God to give them joy for mourning, harmony for inharmony, ease for disease, prosperity for poverty. I wanted to tell them that I too had understood what God's promise was. "Behold, Jehovah's hand is not

shortened, that it cannot save; neither his ear heav that it cannot hear." We read in the Psalms, "Ca thy burden upon Jehovah, and he will sustain thee. I wanted to tell them I too had understood th among the promises Jesus had given to mankind w the all-inclusive one: "Him that cometh to me I wi in no wise cast out." Having turned to God at a tim in my own life when negation of several kinds hel me under its sway, I had found in Him the release sought, and I wanted to assure those people that i my own personal experience God had fulfilled H promises, "pressed down, shaken together, runnin over."

The poet has written:

"The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest."

Just how much progress man would have mad without a great deal of honest questioning on hi part and not leaving too much to heaven howeve is a question open to debate. Man seems to be s constituted that especially when inharmonious cond tions appear in his life it is practically impossible fo him to keep silent.

During Job's "trial" he and his three comforte asked almost all the questions man can think of, an it is reasonable to believe that these questions an the answers given were good for Job, as they hav indeed been good for mankind all through the age They helped Job, in part, to get his mind on God an thus make his pain, sorrow, humiliation, and anguis bearable.

Paul and Silas too when undergoing "trials" found it impossible to be silent, but their method of seeking relief was different. Paul and Silas in all probability were conversant with Job's experience and took God's matchless goodness and power for granted. Instead of asking questions that could have brought them very little relief they broke into songs of praise and joy to God, and immediately their bonds were broken, setting them free.

Through the example of Job and his comforters we come to the conclusion that in the centuries before the birth of Jesus man tried to focus his belief in God on His magnanimity. That was why God responded to Job's questionings in a language that man could then understand, calling attention to the wonders of the star-studded heavens, the mysteries of the winds and the snows of the earth, the teeming life of the deep waters. On the contrary, through the teachings of Jesus man learns of a God who is a good shepherd, seeking out on the cold, dreary wilderness of night for the one little weak bleating lamb that is lost; of a God who is a Father preparing a feast for returning sons (and daughters) who have spent all their substance of energy and thought and zeal on sensations of the flesh; of a God who clothes the insignificant lily of the field with a majestic glory that even Solomon could not nearly attain. Jesus taught man of a God who knows all the minute circumstances of man's life, even down to numbering the last one of the hairs of his head.

To the "babes in Christ" and to the "prodigal sons" who are trying to transfer their belief in evil and its entourage of negative conditions to a belief

in health, wholeness, abundance, joy, and all the affirmative conditions of being, God is only kind and good. Paul and Silas in their "troubles" remembered that Jesus had brought to man the message of a Being who, in tender solicitude for His creation even cares about the fall of a sparrow. In recognizing this facet of the great Principle of life Paul and Silas exercised the most profound hope that man has a right to cherish with respect to God, and they were not disappointed.

Man has within himself the inalienable right to choose whom he will serve. If he is to progress in his desire to appropriate the goodness of God into his life man has to decide which part of the Holy Word he is going to use as the fundamental principle of his belief and he has to keep this choice ever before him.

There are portions of the Scripture that everyone concedes cannot be interpreted literally but the 23d and 24th verses of the 4th chapter of Matthew may, I feel sure, be taken at their face value: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them."

Among His healings are included all the "afflictions" from which man may be suffering: possession by the "devils" of lust, hate, greed, envy, jealousy, doubt; unrest of the mind, soul, or spirit that threat-

ens even sanity; wasting away of the body with disease and pain. "And He healed them."

In offering to mankind hope in God for the healing of all manner of unpleasant conditions upon what does one base one's reason for believing that God will do for man today what He did for him when Jesus was on earth in person? How does one know that healing "in any wise" is for man *now* and was not practiced by Jesus for just the period of time when He was here to demonstrate the fact that He was the Son of God "in the flesh," whose sole mission was to forgive men's sins and save their souls for eternity?

Jesus said that He came to earth "to do the will of him" that sent Him. In Hebrews we read, "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever." If it was God's will for man to be healed while Jesus was on earth, it is His will today and tomorrow. God does not change. His will does not change.

If mankind has this right to go to God today for healing of all manner of torments and diseases and sicknesses and for release from "devils," how is it that year after year people turn away disappointed, cynical, and hardhearted?

It is legitimate for one to believe in a quick, practically instantaneous healing of any sort. At the Pool of Bethesda a man who had had an infirmity for thirty-eight years was able to change in a few minutes from a belief in that infirmity to a belief in health and wholeness. A woman came to Jesus who had had an infirmity for eighteen years; "she was bowed together, and could in no wise lift herself up," yet she

too in just a few minutes was able to discard that belief and accept a belief in her ability to stand erect. The rich, influential ruler who went to Jesus for the healing of his son made inquiry upon returning home and found that "at that hour," the hour when he had talked with Jesus, his son had been made whole. These three cases are used as illustrations of the sort of healings that Jesus performed.

Knowledge of these instantaneous healings that Jesus performed has always been a beacon light holding up before men the truth that God will relieve instantly the sufferings of those who go to Him for help. That I myself have not always been able to accept my good, to believe in health and harmony and wholeness as quickly as did those people, has at times been disheartening. But I have not grown cynical or hard or doubtful that God will do as much for me as He did for them. Then why haven't I always received the good for which I asked? As others have done before me, I too have cried out agonizingly, "Why doesn't God hear me? Why doesn't He give me what I want? I have done all that I know to do."

The reasons I gave myself and still give at times are many, but in my calm moments, such as those I am enjoying today, I have agreed with the "inner voice of wisdom" and acknowledged that I have done everything I knew to do except to "believe"—the one thing that Jesus taught was absolutely necessary. To the best of my ability I believed too, but sometimes I seemed scarcely able to believe in good. I can understand so well today that often when I prayed for "things" or "conditions" I was believing in the "things" and "conditions" I did not want instead of

believing in those I did want.

To realize that one does not, indeed cannot, yet quite believe in the good one desires is the first step in understanding that one must accept a slow healing in one's own life. Many of us have to acknowledge this. We are enmeshed in the beliefs of a material world, some of which beliefs have grown into a hard crystallization of circumstances and conditions that requires patient and ever more patient study. "Let patience have *its* perfect work." It is well to remember that we and our circumstances can be "changed, in a moment, in the twinkling of an eye" through a firm, unwavering faith in God, but it is also well not to despise "the day of small things." It is well to believe in the ultimate victory of a little faith, a faith that grows slowly day by day from a belief in sickness, sorrow, pain, poverty, inharmony, to a belief in health, joy, prosperity, harmony, and love.

If we begin to grow hard and cynical and want to turn away in disappointment it is a sign that we need to check up to make sure we are working at this changing of belief from negative conditions to positive ones. We have to be constant, to be vigilant, to be alert. Faith in good is not a stagnant pool of thought. We have always to keep stirring up "the gift of God." There are resting periods in our religious growth, but there must also be springtime and harvest in life, just as there is in nature, and just as soon as we can believe in the good we desire instead of the evil we wish to dispel, we shall see the results of our changed belief.

When we see and believe in negative conditions we deny the power of God and our prayers are an-

swered in accordance with our belief. The reason God can do His work instantly is that He has never even for the merest fraction of a second, believed in anything but perfection. The nearer our belief moves into line with His the nearer we come to the point where we are "of purer eyes than to behold evil" and the sooner we too can have quick answers to our prayers. When we learn not to judge according to the appearance of things but constantly to behold the harmony of life and affairs as created and ordained by God we learn to "pray without ceasing" and our way is made perfect, even as God's way is perfect.

A Better World

Mildred N. Hoyer

How can a hope that lies so close to every heart
Remain at the same time a thing remote, apart?
We speak as though this better world to be
Were something of no concern to you and me,
A better world that should be brought about
By plans that learned diplomats work out,
Instead of one wherein we have a share
And great responsibility to bear.
A better world? If all of us will start today
To work for this, yes, work as well as pray,
If in our daily contacts we will show
More love and understanding as we go,
If bickering and quarreling we cease,
If in our daily living we find peace,
Then since it is the same, except on larger scale,
A better world will come; it cannot fail.
So let us work, yes, work as well as pray;
Let us begin to build a better world today!

Appreciation Is Growth

SHELDON SHEPARD

A STRONG FINE-LOOKING MAN sat in my office weeping. Bearing the marks of success, he was in the depths of failure. With a look of sincerity in his eyes and its ring in his voice, he said he had been discharged by his firm for dishonesty, he was mistrusted by his friends, and finally his wife had left him. No one who saw him and heard his story could help feeling sympathy for him and wanting to see things come right for him.

While working in his old position he had joined a friend in launching a new business, manufacturing a food product that looked like a great boon to America and a wonderful profit for them. It was one of those sure things that could not fail. He was thrilled by the prospect of making a lot of money and doing a great deal of good.

In his enthusiasm he used temporarily funds of the firm by which he was still employed. The money was in his control, and he felt it could as well be used in this way for a few days as in any other. For the sake of his wife's comfort he also misrepresented to her certain things he was doing.

Then his plan failed. He was heartbroken about it, and added to his grief was the shattering of his hopes and dreams—job, friends, family.

Now of course I could not approve what he had done. It was not right. But the man himself was good all the way through. I knew that. His judg-

ment was poor but his heart really right. He wanted to do good. He intended no one any harm. He is loyal enough to his family to make any sacrifice for them. Where they are concerned, there is not a selfish drop of blood in his body. He was trying to be kind.

Yet he was criticised by all, condemned, ostracized, punished. Everyone seemed determined to show him up as all bad. Former friends were taking a course tending to prevent his rehabilitation. His entire community turned against him, forgot the admiration and friendship formerly held for him, kicked him out and barred the doors. The results of this policy would be the degradation of a fine man and his loss to his family and the community.

The spirit of condemnation is too strong in us. Unfortunately religious zeal has been too much inclined to castigate. The forgotten words of Jesus are these: "Judge not." Like vengeance, the giving of a verdict upon others belongs to God. Pious persons find this lesson awfully hard to learn, almost as hard as the ways of humility and meekness. In fact they are really the same lesson, are they not? It is only a false pride and sense of superiority that can cause one to pass judgment upon another.

One of the good reasons for refraining from making strictures upon others is the fact that we cannot know all the issues involved. Blame may not belong where we would place it; usually does not. Condemnation is always at least partially in error. What were the social forces pressing upon an individual that were perhaps more responsible than he for what he did? What is his stage of development, mental condition, health; what kind of time,

nutrition, opportunity has he enjoyed? No, there is too much unknown for any of us to say how much any person is to be blamed.

In the second place a negative attitude blinds us to the facts. In a critical state of mind no one can see straight, see clearly and correctly. We have on a pair of spectacles that guarantees a distorted view. The very attitude blinds us as we try to describe aright what we think we see. In the attempt to understand, to learn causes, to sense the beatings of the human hearts involved we arrive much nearer the truth. We see factors we should otherwise miss. Free of critical bias, estimates are more nearly correct.

Pronouncing judgment upon others is a confession of one's own weaknesses. Such judgment comes from a heart so poverty-stricken that it does not dare be generous. Assumption of superiority is the last-ditch defense of an inferior soul. A false satisfaction comes from punishing another, from passing condemnatory judgment upon him, from throwing stones. But it is an abnormal satisfaction, which meets a psychopathic appetite. It is the scratching of an itch that ought to be cured.

The real reason why a person finds a kind of pleasure in condemning others, or feels the need of expressing his desire for righteousness in this way is that he has not attained a satisfying state of development. Vigorous condemnation of another's religion comes from a lack in the critic's own religion. One who is sure of himself does not need to beat anyone else down. When peace and trust reign in the heart there is no demand for diatribes against others. The stronger the denunciation the more justified is

the suspicion of emptiness of its source.

So "Judge not" is not a negative command. Obeying the injunction involves more than refraining from the utterance of opinions of censure. The demand is for richness of experience, for greatness of stature. It calls for the attainment of personal values so worthy that there is no need of struggling for the "appearance" of worth.

Like flowers and fruit in the seed, often unseen and unknown, good is present in every person, every event, every condition. Its presence is revealed to us by the X ray of our own high development. Critical comment on the husk prevents us from using the vision that pierces to the heart of reality. Looking to that potential of the best which is everywhere, we are much nearer to the truth than when blinded by superficial flashes from the friction of circumstances.

Besides this, the process of appreciation is a method of arriving at the higher levels of enjoyment and character. To refrain from negative interpretations is to discover positive forces. It results in seeing good that would otherwise be missed. It puts more of God into life. Partnership is made with constructive powers. We are like what we think about; so we become more and more like that which we see in others. When we see evil, our heart takes on its nature; seeing good, we become its incarnation. Appreciation is an expansion of one's own nature. It is a declaration of independence from the chains that condemnation binds about the soul. Practicing it produces a constructive cycle of improvement. The greater the appreciation the greater the growth; the higher the attainment the greater the appreciation.

"I Will Not Fear"

VAN SCOTEN

DO YOU WANT to be free from fear? Of course you do. We have all felt the pangs of fear, and some of us have wrestled hard and long, tedious hours, days, weeks, and even years with some fear, of which we might have rid ourselves instantly if we had understood the total unreality of fear, and the absolute power and presence of God that is everywhere evenly present throughout the universe.

Yes, indeed our fear seems very real to us, and a psychologist would have difficulty convincing us otherwise. We keep right on telling ourselves that our fear is to be feared; nothing can dislodge the destructive fear, so fixed has it become in our mind. We must "let go" of this destructive thought of fear. The only way to get rid of fear is to let go of it by replacing it with faith in All-Good. For example, instead of saying, "I'm afraid of catching cold." Say, "I never catch cold for I am well, strong, and perfect." Instead of saying, "I'm afraid I'll fall," say, "I am poised and balanced in Christ." Instead of saying, "I am afraid I'll never be a success," say, "I am a success." Thus we can see how letting go of a destructive fear thought and replacing it with an opposite faith thought will help to rid us of our fixed belief in fear.

We can and we must overcome this fear, for it is within our power to do it. No one else can do it for us. It all depends on the kind of thoughts we hold.

Do we give a thing the power to hurt because of the fear thought we hold about it, or do we give it the power of good by holding faith (Godlike) thoughts? We cannot hold both fear and faith thoughts at the same time. Our mind is our own, therefore it is up to us to decide the kind of thoughts we want to hold. It takes less energy on our part to hold the right kind of thoughts, thoughts that build up, than it does to hold fear thoughts, which tear down. Then too let us stop to think of the destructive effect of fear upon our own peace of mind and body. We all want to be strong, hale, and happy, and we cannot have these ingredients in our life if we harbor fear.

It is the innate desire of every child of God to be free mentally, physically, and financially. If only we could get rid of one fear for all time, but it seems that no sooner do we get rid of one fear before another makes its appearance. Each fear looms up before us like a great monster worse by far than its predecessor.

What is fear? Let us analyze it. Fear is a belief in evil. Fear is faith in some negative condition or thing. Fear is not real because it is not of God. All that God made is good. God did not make anything for man to fear. Fear is nothing—no thing. It has no reality. It cannot be true because only God and His good are true. Fear comes into a person's life when he forgets God and lets an opposite power or belief in evil come into his life.

If we want to get rid of fear we must convince ourselves of its unreality, know that it is not real. As long as it seems real to us we cannot conquer or over-

come it. If we do not master our fear it will master us and we shall become its slave. We do not want to be a slave to fear, held and bound under its chain of destructive force. Do we? If someone tried to make a slave of us by hobbling our legs with a heavy ball and chain we should no doubt resist and rebel at once, yet we carry around with us year in and year out fears that haunt and drag us down both mentally and physically.

Fear makes us unfit to cope with the situations and conditions we have to face in life. Under the spell of fear we become timid weaklings, cowards unable to meet life in a happy, wholesome manner, as a child of God should. Fear causes much suffering and inharmony. It is at the bottom of all sickness, disease, and poverty. Did you ever tremble with fear? Did you ever say, "I'm so afraid I can't even think straight" or "I'm sick with fear."

The thing you fear has no power to hurt you. The only power that fear has is the power you give it by conjuring up fanciful imaginary beliefs about it. One person has pet mice and enjoys playing with them, while another person jumps on a chair if one runs across the kitchen floor. One person gathers goldenrod to decorate her home while another fears it. The nurse or doctor works fearlessly in places of contagious disease while the ordinary layman fears to go near. One person fears certain foods that his neighbor relishes. Another person fears and avoids meeting people whose company others enjoy. Do you see who gives fear its power? What attitude are you taking? Fear or faith. What place are you giving to fear?

How can we overcome fear? We must faithfully acknowledge God as the one and only presence and power in our life. If God is the only presence and power there can be nothing to fear unless we ourselves give something the power to harm. In order to overcome fear we must increase our faith in God. When we are fearful we are having faith in the negative or evil side of life. Our faith must be built upon a firm foundation of good, with God as the only presence and power in the whole universe.

Faith moves mountains of doubt and fear. You recall what happened to Peter when he allowed doubt and fear to enter his consciousness while walking upon the water. As long as he had faith in good (God) he was able to walk on the water, but when he let thoughts of fear take possession of him he began to sink. It was not until he stretched forth his hand in faith to Jesus that he was again able to rise above the negative fear thoughts.

Faith must be put into action in our every thought, word, and deed. It is this active faith that is the remedy for all fear. Zelia M. Walters says in one of her books: "The remedy for fear is action. Are you afraid to do the thing that you know ought to be done. Go ahead and do it. Your fear will vanish like a shadow in the doing." This is putting faith into action. We can sit at home in a rocking chair and repeat affirmations from now until doomsday on the unreality of fear and of God as the only presence and power in our life, but it will accomplish little unless we put our faith into action. How can we do this? Simply by doing the thing we are afraid to do.

Let us see how one woman used active faith and

dealt with a fear of water. As a little child she had been thrown into a lake by some of her playmates. Her fear of water so increased that even as a grown woman a trip on a ferry boat terrorized her. Many times she had tried to overcome this fear by sheer force of will power, but it did not help her. Finding Truth, she applied its principles. She realized the allness of God as the only presence and power in her life and of the nothingness of fear. Then through active faith she set out to overcome this fear by doing the thing she was afraid to do. She did not try in one bold leap to swim the English Channel, but by degrees she graduated from the brook at the back of the house to the pool, then to the lake, then to the ocean, and today she holds several certificates of prowess as a swimmer.

Usually we find that it is the things we have feared that finally make their appearance in our life and affairs. You recall how the things that Job feared came upon him. I am sure we all agree that it is a waste of time to spend hours each day fearing something that has not yet come upon us. Much time is spent in this negative business of holding fear thoughts rather than faith thoughts.

Fear allows our imagination to run away with us. Meet a friend on the street who suggests that we are not looking well. What often happens? We allow the fear of sickness to enter our mind and take possession of us. If we do not start to practice Truth at once we begin to feel "down in the dumps," tired, sick, and fearful. Perhaps letting our imagination of fear outpicture the reappearance of some old ailment, we soon find ourselves on the verge of sickness. We

must learn to deny every negative suggestion of fear and evil at once, before it has time to become deep-seated.

The medical profession today realizes the harmful and destructive effects of fear and worry upon the body. Worry is akin to fear. Fear and its allies are at the bottom of all sickness and disease, because they weaken and tear down the body. Let me cite two cases. One is that of a woman who feared cancer so much that she finally died of it although her surgeon after both the first and the second operation assured her that there was no sign of a cancer. The other is that of a woman who had all the indications of a malignant cancer according to medical tests. Through her study of Truth and her unwavering faith in God as the only presence and power in her life she was completely healed. Her faith (not fear) had made her whole.

"Perfect love casteth out fear . . . he that feareth is not made perfect in love." There can be no fear in them that love God. To love God means to acknowledge Him as the only presence and power and to try always to follow His law. "He that loveth not knoweth not God; for God is love." Fear and love cannot exist together. We can either have love or fear in our life, but we cannot have both at the same time. It is for us alone to decide whether we want to be governed by love or fear. Which shall it be?

Two parallel cases come to my mind, of the cases of two women who both feared meeting people. Neither of these women felt the love of God nor the love of neighbor. One of them became so obsessed with hallucinations and fear of what others were

doing and saying about her that she shut herself up in her house and finally became demented and died in an asylum. The other woman through her study of Truth acknowledged God as the only presence and power in her life. She knew she was a child of God and these other people were also children of God. She affirmed: "I am a child of God. God loves me and approves of what I do." She welcomed and blessed every opportunity to meet people and made it a practice to go to meetings and places where people gathered. Soon her fear of people vanished as her love and faith in people increased. Today as a student of Truth she is meeting many people both socially and in a business way.

Fear is a destructive force in business. No person can ever hope to be a success if he lets fear govern him. Fear shows forth in a person's actions and is readily felt by others with whom we are doing business. They feel our fear and react to it. One man through active faith was able to rebuild a broken-down business while another man in similar circumstances allowed fear thoughts to enter into his consciousness and lost everything. The first man took an active faith attitude while the latter let fear dominate him.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This statement from the Bible tells us plainly that God did not give us the "spirit of fear." If God did not create fear it must be of man's own making. God did create power, love, wisdom, and intelligence, and all these qualities He placed within man as possibilities through whose development and expression

he could manifest the kingdom of God here on earth.

God having given us the "spirit . . . of power," we through Christ can do all things. "With God all things are possible." With God's spirit . . . of love" within our heart we know that love, peace, and harmony must manifest themselves in our life and affairs. "Love therefore is the fulfillment of the law." Love dissolves all error, sin, fear, and hate. Having the "spirit of a sound mind," we acknowledge the God-Mind, the Christ mind within us, which is peaceful, powerful, and poised and always at work to create all good. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Let us make the following Biblical statement often: "The Lord is my helper; I will not fear."

From Height to Height

Mabel Hatton Marks

Life! An ever upward climb from height to height
To gain the wider view, the clearer light!
And though we stumble over stone and clod,
With some missteps, we go the road that God
Has set for us in wisdom and in love,
A road of testing, yet of joy, whereof
We find our strength. And so with Him to aid,
We journey on in faith and unafraid;
For He is in our heart by day and night
To point the upward way from height to height.

Give of What You Have

NARADA EVALDT

FROM THE BEGINNING of their married life Blanche and Ned were beset with financial worries. Ned's income never seemed to stretch enough to cover even the necessary living expenses, and as living costs mounted there was an ever-widening gap between income and outgo.

Blanche had inherited a few pieces of real estate from her aunt; so in an effort to keep the bills paid she sold all these properties one by one, always at a sacrifice price.

The first sale had not upset her. In fact she was grateful that she had some means of raising money, but when she had to make a second sale she began to resent having to be the one to furnish financial aid. When it came to the third sale her mind filled with bitterness against Ned. Why must she assume the responsibility of obtaining money? That was his responsibility. She began to think of herself as imposed upon, unappreciated, forced to carry the whole burden, and she even attained the state of mind where she mentally labeled Ned a parasite, who took all and gave nothing. In her saner moments she knew this was not true; she knew that Ned worked hard and contributed everything he made to their support, but these rankling, poisonous thoughts kept returning, repeated over and over in her mind like a phonograph record.

One day in the midst of this repeating there

flashed in on her thoughts the words "Silver and gold have I none; but what I have, that give I thee."

Blanche knew these words were someplace in the Bible; so getting it, she leafed through it until she found them. She read the story that had called them forth; read of how the disciples Peter and John at the hour of prayer had gone up into the Temple to pray, that at the gates lay a certain lame man. This man, unable to walk, was carried there each day to lie begging for alms from all who entered the Temple. Seeing Peter and John about to enter, he stretched forth his hands for alms. But Peter said unto him: "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." And the man straightway stood upright, and singing praises to God for his healing, he entered the Temple with the disciples.

Blanche understood the inner meaning of the story and awoke from her deep dream of self-pitying martyrdom. She didn't like the picture of herself that this vision revealed, for by its clear light she saw that she was not at all what she had thought she was; saw that instead of being the burden carrier she was the burden. Saw that even though she had never spoken aloud the word "parasite" her thought had been so forceful that it had drained Ned of the self-confidence and courage he needed to carry him to success. Her little stinging remarks about their inability ever to afford things that other people afforded added more weight to his burden of discouragement until he was finally admitting in his own mind that he was the failure she labeled him. More than this, her clear vision showed her that she had really never

given anything. True, she had supplied some money, but it had been accompanied with such resentful, grudging, clutching thoughts that it had never been really given. Blanche was filled with shame.

Her thoughts swung to Ned. He was the one who had really given. She recalled his patience with her discontent and complaints, his tenderness, dependability, courtesy. There had never been a time when he had refused to do what she asked him; he was never too tired or too discouraged to try to do something to make her happy. Never once had he forgotten a birthday, an anniversary, Saint Valentine's Day, Christmas, New Year's. His remembrance might be only a five-cent card expressing his love and appreciation; it might be a little gift, a small inexpensive bouquet, but there was always some token of remembrance. In every way he tried to spare her. If he was detained at the office there would be a telephone call telling her not to worry at his being late. Ned had not been able to buy her a warm fur coat, but the warmth of his love and care he gave freely.

In this clear understanding Blanche's idea of what one should give was replaced with the new idea that the important thing is that each one give lovingly, freely, and ungrudgingly of what he has. She had no more property to give, but she did have access to something of great value. She had access to words of encouragement, appreciation, and understanding; to acts of gentleness, helpfulness, and love. These were properties that could never be sold out, leaving her depleted or in lack, for all good things came from the always bountifully filled storehouse of God and were ready and waiting to be drawn out

and used for the good of His children.

In the beginning it was a constant struggle for Blanche to change from her old habit of bitter thoughts and words to the new habit of drawing on the good things of God. At first all she could manage was to keep the complaining words from passing her lips. Her mind was still unruly and kept grabbing hold of the old negative thoughts of self-pity and fear. But she was relentless in her fight against them, and as quickly as she became conscious that one of these sly negative thoughts had entered her mind she uprooted it and planted in its place a new thought of gratitude for what she had that was good. She enumerated her blessings: Ned's unfailing love, her splendid health, the beauty of the outdoors, the inspirational books and literature that came to her. Each day she grew conscious of some new blessing and added this to her list. Bit by bit the negative thoughts lost ground. One day, and it came almost like a shock, she realized that although things in the outer had not changed it no longer disturbed her. Her mind was so busy looking for things to be grateful for, looking for opportunities to encourage and inspire Ned, that there was no room for her old fears. Purposely she tried to bring up the old thought of self-pity and fear of lack, but it wouldn't stay. It faded completely away in the flood of her gratitude of knowing real values.

It was on this day that she won her final battle against appearances and that supreme faith in God's willingness to supply her every need took control.

This great inner realization speedily brought a corresponding outer manifestation. Ned was given a

small raise, then another. His courage and confidence returned. His work was better, so much better that he was put in charge of his department, with a salary that provided amply for their needs and with added commissions that enabled them to start a building fund for a home of their own.

I know of another case where the giving of what each had enriched both giver and receiver. There were two sisters. The younger had gone through a long period of anxiety and expense because of the illness of her husband. For over a year hospital bills, doctor bills, nurses, medication, and actual living expenses ate up every available penny. When the husband was again well and able to return to work there still remained a large doctor bill. At the end of each month, when the current bills had been met and something had been paid on the doctor bill, there was nothing left over for clothing or even for the most inexpensive pleasure. Winter was coming on too, and this younger sister needed a warm coat, but there was no money to buy a warm coat. She often thought of her older sister, who had every material possession, who knew her need yet never offered any financial assistance. Her thoughts were resentful and bitter against her sister. Their association grew less and less frequent until a few scattered telephone calls were their only means of contact.

The younger sister studied Unity. She knew that her thoughts of resentment were harmful to her, so she made an effort to change them to thoughts of love. She practiced sending great waves of love to her sister, and as she did this she was amazed and delighted to realize that this love was becoming real,

that her former thoughts of resentment against her sister were changing to the desire that the sister have every good. She wanted to give her sister some token of her love. She had no money to buy a present but she did have a lovely Chinese figurine that her sister had admired. She phoned and invited her sister to lunch. She gave her the gift. Her sister was delighted and expressed her happiness and appreciation. The next day she came bringing a box of jellies, jams, and fruits. Every week there was an exchange of something. The younger sister gave bulbs from her garden, knit sweaters for her little niece and nephew. The older sister brought delicacies, tickets to concerts, gifts. One day she appeared with a beautiful fur-trimmed wool coat. "I bought this last year but have never worn it," she explained. "I have two fur coats and don't need this. You need a warm coat, and I want you to have this."

Because each sister gave of what she had needs of both were met, and love was alive and seeking ways to bring new happiness.

I know the story of a teacher of metaphysics. She was one of the pioneers of metaphysical thought. Many years ago she had a sick husband and three little children to support. She had two assets: a willingness to work, and a firm belief that God is the only presence and power. She rented a house. She bought a small cookstove. The rest of her furniture was made from boxes. On her stove she baked cakes that she sold to support her family. She never complained. She was always ready to help those who came to her for encouragement. Many times she had to stop her washing, ironing, mending, baking,

or other important task to comfort, teach, and encourage someone who came to her for help. One day one of these seekers said: "Mrs. W——, I can't understand how you with your wonderful understanding of God can be in such a mess."

Mrs. W——, answered calmly: "I am giving of what I have, and one day I shall travel around the world and live like a queen."

She did. Her firm faith that God could and would supply her needs and fulfill her desires was realized. She now lives in a beautiful home, and although she is seventy years of age she is ageless and tireless. She still teaches, guides, and inspires hundreds. She is loved, revered, and blessed by everyone. She gave willingly, freely, and lovingly of what she had, and she is receiving both material and spiritual gifts.

Often too great value is placed on tangible gifts and too little on intangible. But it is man who labels and price-tags; it is man who says this gift is of great value and that gift is of little or no value. To God, the owner and giver of every good gift, there is only one thing of supreme value, the spirit of love that prompts free and joyful giving.

Every good gift comes from God and is given by Him to man to be used, enjoyed, and shared. These gifts, whether tangible or intangible, can only be developed, expressed, and used by man. It is God who places the crude oil in the ground, but it is man who drills for this oil, refines, distributes, and uses it. It is God who places the dull rock in the diamond mine, but it is man who digs this dull rock, polishes, cuts, and makes it ready for use. It is God who plants the trees in the forest, but it is man who cuts them

down and converts them into material for his use and comfort. It is God who gives the coal to be used for fuel, the electricity to be harnessed for man's convenience and comfort, the flowers that perfume, decorate, and beautify. It is God who gives all these gifts which bring riches, comfort, and beauty to man. It is also God who gives man the intelligence to discover and make these gifts usable, the power to speak an encouraging word; the power to lend a helping hand, to smile a friendly greeting, to sing a joyous song. Yes, it is God who is the owner and giver of every good gift, and these gifts, if they are to increase and bless, must be used by man to glorify God. "All things that are mine are thine, and thine are mine; and I am glorified in them."

Jesus taught over and over: "All things have been delivered unto me of my Father." "I can of myself do nothing." "To whomsoever much is given, of him shall much be required." He instructed His listeners: "Freely ye received, freely give."

There may be times when we are not able to give expensive gifts, or even inexpensive gifts, or possibly no tangible gift at all, but no one is so poor that he cannot give a smile, a kind word, a firm confidence-inspiring handclasp, a word of appreciation or gratitude, or a warm, loving thought of friendship. When we give of what we have more will be added unto us; but if we withhold because we regard what we have as being of no value, or because we fear that the giving will deprive us or deplete our supply, then that which we have will be taken away or rendered useless. "For unto every one that hath shall be given, and he shall have abundance: but from him that

hath not, even that he hath shall be taken away."

This is not because God punishes us; it is because we are subject to God's law of increase. This law runs through everything in the universe, and it reads: Everything increases and multiplies with use. If we have a million dollars in the bank but do not use it, it is of no use; if we have a talent but do not use it, it is of no use, and if we know Truth but do not use it, it is of no use—of no use to ourselves or anyone else, for without being used it cannot grow or increase. If we want more than we now have we must begin to use that which we already have, and if we use what we already have freely, unselfishly, fearlessly for the benefit of ourselves and others, we tune in to the law of increase and receive abundant supply on every plane. When we give because we desire to increase the happiness, comfort, or well-being of another person we need never fear that this giving will impoverish us. We are drawing on the limitless supply of God, and we are promised: "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough *to receive it.*"

It is always God's gift that we give whether this gift be a diamond or a friendly smile, and our return is always commensurate with the motive that prompts our giving.

When we give of what we have freely, joyfully, and lovingly we make it possible for God to express Himself more abundantly through us, blessing and enriching our own life and the lives of those to whom we give.

World Map Making

RUTH BARRICK GOLDEN

IN THIS YEAR, THREE of the Atomic Era and the United Nations, we read and hear much about remaking the world. One sometimes wonders if there is not too much discussion of the dire events that may befall this old earth of ours unless this, that, or the other thing is done in regard to the control of atomic energy.

Of course most of us believe that some sort of central world control should be set up to regulate international economic and political affairs. That this has been neglected too long was demonstrated in the recent globe-shaking war. But great mass movements develop slowly, and while we learn only by experience, it sometimes takes a lot of that experience to shock us into wide-awake awareness.

However we do learn, and I believe that we have learned enough about the devastating effects of released atomic energy so that no nation will ever have the foolhardiness to start that type of warfare against another nation. For it is obvious from the scientific knowledge released to the general public that such warfare could truly mean the end of civilization. We are given to understand that theoretically intensive use of the bombs might set off "chain reactions" by which the entire surface of the earth would be destroyed. We were told in news releases that the atomic experiments in the Pacific this spring were to be conducted progressively and cautiously,

especially those "depth charges" which might create waves a thousand feet high, and cause much damage on distant shores. This indicates that there is much hesitancy in launching even large-scale experiments with this dangerous weapon, and bears out my own personal belief that no nation will ever dare start an atomic war.

We recall the predictions at the beginning of this past war regarding the gas warfare that some people thought would inevitably come as hostilities progressed. But did it come? Certainly not. Simply because self-preservation is nature's first law with nations as well as individuals, and none would risk starting what would have proved a boomerang to its own population. I believe the same applies to the use of atomic bombs in warfare, and that we have absolutely nothing to fear on this score.

To employ atomic energy in war would, as a recent magazine article points out, "destroy us, and rob our children of a civilization, based on atomic energy, far higher and kindlier than any we have yet known." This "higher and kindlier" civilization we must keep before us as our immediate goal. With constructive faith in a good future, we can as individuals joyously expect and work for the golden age just ahead.

Not in weapons or strategy of warfare is our hope of the new day but in the power of the spiritual. This is where every person who has caught a glimpse of the beauty and power of Truth is privileged to exert an influence. Let us talk faith and hope; let us exercise courage and optimism; let us radiate light and love in our everyday life—in every

realm of experience that is ours—with our family and friends; in church or club or social gathering; as we travel; at our work or place of business. In this way we can help to remake the world, for all great movements and revolutions are made up of the dynamic energy of individuals.

An old but striking illustration recently appeared in print: A father brought home a complicated map-of-the-world jigsaw puzzle, and was surprised when his little son put it together immediately without difficulty.

"I didn't know you were so familiar with the geography of the world, my son," he said.

"Oh, I didn't bother with the world," the boy replied. "There was a picture of a man on the back. I just put the man together right and turned the puzzle over. Then the world was fitted together right too, you see."

Put man together right and there will be no problem at all in getting the world puzzle to fall into shape!

If man were properly fitted together in the family, that smallest and most vital unit of community life, a force more potent than any physical force ever released would remold and remake civilization. If the elements of love, loyalty, courtesy, and self-giving were properly combined in the make-up of the husband and wife entering the blessed and beautiful institution of marriage, and then in the children of the union, broken homes would disappear, divorce would become an obsolete word, and the delinquency of poorly adjusted young people would become a part of ancient history.

It is not poverty or too much money, it is not lack of opportunity or too much leisure, or any of these material things that cause a breakdown in marriage or unhappy adjustments in the home. When love and loyalty are present in the individuals making up the family there can be no question of straying affections, and the home can present a solid front against any catastrophe.

If we are to make and keep our homes right, we must cultivate the spirit of sportsmanship and cooperation that our pioneer forebears of necessity practiced as they stood shoulder to shoulder and carved their precious homes out of the wilderness. The constructive forces of shared work, play, love, and worship properly balanced in our daily lives will keep the home intact, invulnerable, and happy.

Psychologists tell us that one of the conditions for a successful marriage is a background of happy home life for both bride and bridegroom, and that if the grandparents of both were happily married the chances of felicity are even greater. Be this as it may, we need not doubt that our own adventures in happy homemaking are bound to bear fruit in the lives of our own children as they in turn set up homes of their own.

I recently read this: "The hardest thing on earth for a youngster to do is to develop good manners without seeing any."

Adjustments in the outside world is easy for the child whose earliest memory is of kind voices, happy laughter, and generous conduct in a home of security and proper adjustments. He is already fortified to meet the world of school and society, and well on

the way to success in later life. More important than a daily intake of the proper vitamins is the daily sun bath in an atmosphere of love and gentleness, among adults whose lives are in harmony with God's love.

In my son's family the children take turns saying grace before meals. One evening little Raymond decided to add a new thought, evidently feeling that thankfulness for food alone was not enough. So to the usual, "Lord, we thank Thee for this food; help us to be kind and good," he added, with fervent and rising crescendo: "O Lord, we thank Thee for the wonderful world, so sweet and beautiful!" Somehow I cannot help feeling that children to whom the world is "wonderful, sweet, and beautiful" will grow up into the kind of men and women who will want to keep it that way. They will remake the map of the world, and we must help shape them into the material with which to do it.

In the business world the most important single element is of course the personality of the individual. During the past years of preparation for and prosecution of war, we heard much about the importance of "man power." Behind the work of the world the real power is always the unit of "man power." It is thus in every great business undertaking, every institution, every movement of any sort. No matter how much capital, machinery, or merchandise, no matter how efficient the mechanical production or how perfect the avenues of distribution, in the final analysis the success of every business, from the greatest production concern on earth to the smallest shop on the street corner, depends upon the individuals run-

ning it.

In recent months, right in the midst of nationwide strikes and bickering between capital and labor, we have seen a few outstanding instances of big business running smoothly and efficiently by men who were motivated by the new idea of service rather than profits. This is an example of what can happen and must happen when the golden rule of Christianity is put to work in everyday life.

By making working conditions better, giving employees more healthful surroundings, opportunity, and incentive to do their best, with adequate wages and a chance for advancement in line with ability, the morale of any business or organization will be improved. Fed by the fires of enthusiasm and cooperation thus engendered in employees, costs will be cut, waste eliminated and production stepped up.

There can be no doubt of it, better business depends upon better people. Just let the individuals running any business—labor and management alike—be put together right, with the elements of integrity, justice, loyalty, and service properly combined, and there will be no more misfits, walkouts, or strikes in the business world.

It is too obvious to need mentioning that in the realm of government and politics man is the unit of power. If every man or woman elected or appointed to public office were motivated by a genuine desire to serve his community, whether in a small or a great capacity, if generosity, fair play, integrity, and an honest desire to better conditions for his fellow men were the essential elements of his personality, then graft and scandal, are words that would disappear

from our daily press; waste and inefficiency would become obsolete in our national life. Better schools, better transportation and better public services would appear as if by music. "Government of the people, by the people, and for the people" would become a reality instead of a Memorial Day orator's punch line.

A few months ago I read a newspaper article by the noted economist Roger Babson, from which I quote: "A spiritual awakening is needed to raise not only our national income, but the income of the entire world. Our difficulty is that we consider the seen things, such as land, forests, mines, harbors, and the like, and entirely overlook the greatest of all natural resources, namely character, brains, initiative, imagination, courage, and will power. The greatest of all natural resources are the brains of a little child, and 7,650 of these are born in the United States every day. Every school child has the potentialities of a Thomas Edison or a Henry Ford. Instead of a few of these, there should be 100,000 such men. . . . This could be done through a spiritual awakening. Then we would all concentrate on making better people instead of fighting over what now exists."

Yes, greed, overweening national pride and the un-Christian sense of racial superiority would disappear and world economics be revolutionized if the Christ spirit motivated all our statesmen. Distrust and fear of other nations would give way to confidence, generosity, and mutual understanding—as it surely must in the new world of tomorrow.

Because life begins with the personal, extending its influence first to a small group and then to the

outermost borders of every department of human endeavor and organization, if man were "put together right," if each of us should live up to the best that God makes possible for us, the home would be right, held together by ideals of faith and devotion; business would be right, motivated by integrity and service; politics and government would be right, rooted in the conviction that these institutions exist for the people and not the people for them. There would be no question of wars between nations, for greed, avarice, and selfishness would be eliminated and all relationships would be right.

"I am only one. But I am one." Each one of us can begin with himself to make man right. Thus and only thus are we builders with God; yes, world map makers with God!

ECHO

Mary Coates Richardson

Life has an echo—though we sense it not—
Returning to us all that we send forth
In word or deed or even secret thought.
An echo that is equal to and like in worth
With that sent out by us; returned as gift
By Life, the giver, as our just reward.
Then let us not condemn but rather lift
Voices in praise, and let us strive toward
Standards of excellence in our every deed.
May all our thoughts be things with beauty bright
Impregnated, as is each bulb and seed
That grows to burst in splendor on our sight.
What do you give? That is what you will find;
What we send forth echoes to us in kind.

Lift Up Your Head

CLARA BERANGER

HAVE YOU EVER built a house for a child out of toy blocks? If you have, you will remember the eagerness with which the child watched the gradual erection of the structure and his joy when it was completed. Then on a sudden impulse, his little hand shot out and brushed across the blocks, knocking the whole edifice down. In complete confidence he turned to you and said: "Make me another house, please."

Reading the daily newspapers, hearing the talk of radio commentators, listening to the disappointed cries of people who expected immediate peace with the cessation of war, I found that unconsciously I was being affected by their lack of faith in the possibility of reconstructing the world for permanent peace.

To get back my faith and the joy of living that is the proper state for a true believer in God, I went into the stillness of meditation, and as usual God gave me the answer. For no apparent reason, the remembrance of a child and his blocks came to me. Then I saw the analogy. When the destructive hand of man tears down his earthly house, he has to turn to God in confidence that God will rebuild it, not as it was before but as a temple dedicated to Him. "Old things are passed away; behold, they are become new."

We know from personal observation or experi-

ence or from things we have read that sometimes it takes a serious illness, deep grief, or some soul-shaking event to spur an individual to God and the spiritual life. May not the scientific findings about the use of atomic power be the great spur that will bring the whole of humanity to God? May not this time of unrest be a spiritual revolution that is leading to true peace on earth?

By their discovery of how to break up the atom for power scientists have proved once more that God made man "to have dominion" over the works of His hands, that God has put all *things* under his feet." A force greater than any man has ever been able to imagine has now been loosed upon the world, and man is terrified lest it be used destructively instead of constructively. Yet at the same time there is a growing realization all over the world that because of the immensity of its danger, the human race must somehow, someway learn to live together in trust and harmony.

The 21st chapter of Luke reads like a prophecy of conditions as they exist in the world today. After Jesus told of wars and commotions, of nations rising against nations, of earthquakes, famines, pestilences, He said: "And there shall be . . . upon the earth distress of nations, with perplexity . . . Men's heart's failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Looking upon the earth-shaking power of the atom, the hearts of men are faint with fear. But Jesus gives us cause for hope, and instruction for behavior. Here are His words of promise: "Then shall

they see the Son of man coming in a cloud with power and great glory . . . So likewise ye, when ye see that these things come to pass, know ye that the kingdom of God is nigh at hand."

His command to us is "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Let us obey that command. Let us not keep our eyes down on the war-shattered earth, nor our heads bowed in despair. Rather let us lift up our heads and look up to the omniscient, omnipotent God from whom will come our redemption and the salvation of the world.

Robert A. Millikan, famous physicist of the California Institute of Technology, said: "Is there anyone who still talks about the materialism of science? Rather does the scientist join with the Psalmist of thousands of years ago in reverently proclaiming, 'The heavens declare the glory of God; and the firmament sheweth his handiwork.' " Millikan is only one of many scientists who realize that the more they are able to reveal of the secrets of the universe the greater should be their awe and gratitude to its Creator.

When we think of the force released by the breaking up of the atom, let us then not be afraid. Let us instead regard each new scientific discovery as added proof that God gave man a mind capable of penetrating the deepest secrets of His universe. Let us recognize our immediate responsibility to help in the reconstruction of the world along the lines set forth by Jesus. Let us not bury our heads in fear but open our eyes to the needs of a world torn apart by war; and do our share of the work of rebuilding it

by bringing the principles of Jesus into active practice in everyday living.

We can build a house not made with hands, "eternal in the heavens" by developing and strengthening our spiritual qualities. The bricks for this house not made with hands are wisdom and an abiding faith in God and man. The old ideas of selfishness and greed and hate must pass away. Ours is the task of building up, brick by brick, a new world of brotherhood and peace. There is no time for delay. We must start now, this very moment, right where we are. Although it may seem a difficult, even impossible task, we need not falter if we keep our faith in God, with whom all things are possible. When we turn to God in prayer, His wisdom, His illuminating light will tell us what to do.

"Now that man all over the world has been brought closer to his brother, it is urgent that he act wisely at all times. In the heart of mankind the dream of a brotherhood of man is nearing the morning of its realization. To maintain such a brotherhood it is necessary that man act wisely in all things. . . . God uppermost in the heart of every man can make peace an everlasting state in which men can live in loving harmony and in service for the benefit of all." On the morning that I went into the silence to get rid of distress over the seeming lack of peace in the world, I found these lines in *Daily Word*. As has so often happened before, the lesson for the day was a specific answer to an immediate need. My feeling of distress and gloom dissolved in the realization that I had work to do, that I must keep God uppermost in my heart. Only by constant unity with

God could I do my share toward the fulfillment of the beautiful dream of the brotherhood of man. Because my help came from God, I have been able to help others cast out fear and know for a certainty that the kingdom of God is nigh at hand.

The realization of a spiritual truth is not enough. It has to be turned into action, hour by hour and minute by minute. When God in His loving-kindness opens our mind to Truth, we must prove our thankfulness by daily improvement in our way of living. How can we prove our faith in practice? By studying the principles set forth by Jesus and learning to practice them constantly in our outer life.

To erase fear of the destruction of the world by atomic power we must build up faith in God until it becomes an unshakable rock. The Bible gives us many affirmations of the faith that removes fear. The first verse of the 27th Psalm has always proved a potent antidote for any fear that seeks to enter my consciousness. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" When God is in our heart and mind there is no room for fear.

After the holocaust of the war the nations that fought side by side in unity and strength now seem suspicious and intolerant one of the other. The beautiful words of Shakespeare in "King Henry V" are singularly appropriate:

"We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother."

For those of our brave men who died in battle, for those brave comrades of other nations who shed their

blood with us to keep men free, we must do all in our power to make brotherhood a reality instead of a dream. We must eliminate suspicion and intolerance not only of our immediate neighbors, but of our brothers all over the world; for suspicion and intolerance set up a current of thought destructive to personal or world peace.

If therefore there is in any of us a feeling of suspicion of persons or nations, let us set about at once to erase it from our consciousness in the spiritual way; and to cultivate the habit of trust. Let us constantly think and act and talk in terms of trust and good will of individuals who are our brothers and of nations with whom we must get along if the international house of peace is to be built. We can hold fast to trust in all men if we remember that Christ dwells in the hearts of even the least of them; we can hold fast to our trust in all nations if we remember that God "hath made of one blood all nations of men for to dwell on all the face of the earth." If we maintain trust in men and nations, we shall soon find ourselves immune against the suspicions of the times.

Like suspicion, intolerance interferes with the rebuilding of the world in peace. Never has tolerance been so needed as in this moment of history. The world which through science is now geographically one, has not yet achieved spiritual unity. To help the world achieve spiritual unity is one of our immediate tasks and nothing so divides peoples as intolerance. Personal, racial, or religious intolerance has no place in the consciousness of the individual seeking to live the spiritual life and to contribute his share

toward world peace. "For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit."

If we find within ourselves any trace of intolerance, let us set about at once to eliminate it. Let us deny prejudice toward individuals or nations because of a difference in ideals, race, class, or religion. Let us know that we "are one body in Christ," who "hath broken down the middle wall of partition" between us. Let us remember that He taught us to say, "Our Father," and that this Father is Father to everyone alike all over the whole wide world; that we are all His children, equal in His sight. "For there is no respect of persons with God."

There will be no peace in the world unless each and every individual builds up within himself this spirit of good will which we call love. Love is the cornerstone of the house of peace. Jesus gave love of God and love of neighbor as the two commandments upon which "hang all the law and the prophets." He knew that love is the one great constructive force that dissolves every negative force in the world.

If we have love we are not suspicious or intolerant. If we have love we forgive our own faults and the faults of others. If we have love we do not work for selfish aims but for the good of all. If we have love we have peace in our own life and contribute to the peace of the world.

In the well-known passage from the 13th chapter of I Corinthians Paul says, "If I have all faith, so as to remove mountains, but have not love, I am nothing." He is saying that faith without love means

nothing, that we must prove faith by throwing off all habits of thought and action that prevent the full expression of love.

As we increase in understanding of Truth we learn how to transform our life and the lives of others through love. We experience greater health of body, greater peace of mind, greater wisdom in the management of our affairs. Love is the ever-available means of contact between man and man and between man and God.

If then we earnestly desire to use our spiritual gifts toward rebuilding the world into a brotherhood of man, let us follow after love. We shall find that "when that which is perfect is come, then that which is in part shall be done away."

An Invitation

You are earnestly requested to join daily in the affirming of the Healing and Prosperity Thoughts that appear each month in this magazine. These prayers are used by thousands of Truth students, and by joining them you will bring much good to yourself and to the world at large.

Integrity in Living

KATHLEEN W. WELCH

Let a man, an arrow, and an answer each go straight. Each is his own witness. God is judge.
—EASTERN PROVERB

RECENTLY I was fortunate in being able to spend some time in the California redwood forests. Towering into the sky, these magnificent grey-green pillars stand straight and strong. Some are over more than thirty feet around the base and three hundred feet high. Standing under one of these giants one day looking up into its branches, surrounded by perfect peace and quiet, I felt as though I were in the aisle of an old cathedral. The sun's rays filtered through the tops of the redwoods like sunshine streaming through stained-glass windows, and there was an atmosphere of age-old peace and timeless tranquillity. My heart was filled with awe and reverence and with deep gratitude for the beauty of nature and for God's presence expressed through that beauty. As I gazed upward at those trees so straight and strong the word "integrity" came to my mind. As far as the eye could see through the green aisles there was not a crooked one, just row on row of straight, green trees.

Men and women who live lives of integrity are like those lovely trees; they surround themselves with an aura of strength and poise and power. In every well-regulated New Mexican household, it is said, there hangs by the fireside five ears of Indian

corn. Each brightly colored, these ears represent the Indians' five (not four) "cardinal points," east, west, north, south, and *up*. Consciously or unconsciously men and women of integrity are putting to use in their lives the Indian's conception of the direction up. They are dependable, honest, and truth-loving.

However a man may have integrity and still lose his way to the perfect goal. A man of my acquaintance has the reputation of never breaking his word, of always scrupulously living up to his agreements, but he is continually losing assistants with good brains and excellent abilities by his petty faultfinding and niggardliness. Another person I know has never been known to tell a lie and would not miss a church service for worlds, but he is intolerant of other races and creeds and is inclined toward self-righteousness. A worldly, self-centered, or prejudiced Christian fails in the achievement of any real good, because he does not practice in his public and private relations what he preaches in his profession of faith. He may have his eyes fixed on a goal, but it cannot be *the* goal if he fails in these relationships. He may be looking "up," but he is doing so blindly.

The goal is this: the identification of the individual life and purpose with the eternal will and purpose of God, good. This is the only worth-while goal. "To this end have I been born, and to this end am I come into the world," said the Way-Shower, "that I should bear witness unto the truth." We too are witnesses to the truth, the great and eternal truth that man is created in the image of God and is here for the purpose of expressing more and more fully his divine sonship. To a child of God integrity means

a consecration to the working out of the will of God, which, as Jesus taught, is the continuous uncovering to an ever greater extent of that kingdom of heaven which is within man and "at hand" and that permeates all space.

Returning to the redwoods and their message, we can say that in order to grow to such straight, strong heights they must have deep, wide, strong roots. One must not be so busy looking "up" that one fails to look "down" also. There are many people whose faith in beauty, love, wisdom, grandeur, and glory acting from above is unquenchable. Nothing is impossible to the power from on high, they firmly believe. Many escape to it in their higher moments and wistfully look through the fence at its alluring beauty. But after a while they "come down to earth" with little but their wistfulness to bring with them. What seems to be lacking in these cases is the realization that the only way in which the Spirit of good can express itself is through man or the consciousness of man. It needs also to be understood that God is willing and waiting to be expressed as good just so soon as man turns to Him in faith.

There is a difference between a worldly Christian and a practical Christian. Jesus was the most practical man who ever lived, but He certainly was not worldly. He repudiated the claims of the world every day of His life, but He was practical enough to take with Him down into His everyday life and that of His fellow men the understanding and influx of power that He gained from His quiet times on "the mountain" in communion with His Father. Our higher moments of vision give us strength and enlighten-

ment. But for what? If this insight is to be of any real value it is essential that we use it in our everyday affairs. "Faith apart from works is dead." Vision without resultant action is too abstract. Integrity without love (if indeed there can be such a thing) is a cold, lifeless thing. "Love . . . is the fulfillment of the law." Successful living calls of both height and depth; for consecrated meditation and prayer as well as for enlightened activity as the result of the guidance and wisdom thus gained. Always love must be the motivating power. Love without integrity and divine wisdom may be too sentimental, possessive, selfish, binding, or narrow. Integrity without love may be too self-righteous, cold, hard, and without true vision. But love and integrity are an unbeatable team, each supplementing the other with divine strength and effectiveness.

"I count life just the stuff to try the soul's strength on," declared Robert Browning. Living a life and filling it with beauty and usefulness is quite a job and needs the courage and wisdom that come only from a realization of divine kinship, of divine backing and guidance. It needs an active faith that God knows, that God cares, and that God can and does help us to uncover our good, our everyday, practical good, and the good of those around us.

Henry Thoreau gives this excellent advice: "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them!" Deep roots and towering trees, power lines and ground wires, height and depth, faith in God's love and wisdom and this love and integrity expressed in everyday living—this is

the only practical way of life.

Love is the great leveler. A tall, white oak was once felled by a storm. Its beauty seemed to be shattered, its graceful branches were no longer outlined against the sky, no longer did it cast its cool shadow over the ground beneath it. But this mighty oak fell across a stream, and now, many years later, it serves as a footbridge for laughing children on their way to school; it is a short cut for men going daily to their jobs; and it saves time for busy women hurrying to the corner grocery store. It is much more useful today than it ever was while it towered majestically against the sky. If it could talk, perhaps it would say something like this: "In the old days I was proud and stiff-necked, counting myself as quite a bit above my fellow trees and the human beings passing beneath my high-flung branches. But the storm came and pulled me down; I had no pride left and thought surely I was useless and dead. But wisdom threw me across this stream and taught me humility, and now I am in daily contact with men and women and children. I hear their laughter and sometimes their weeping. I help them save time. Now love uses me, and I am happy."

Integrity stooping to embrace love and humility and love reaching up to the heights of integrity—so is a life lived according to God's plan and purpose. On the physical side this blending naturally tends toward temperate living. One cannot live according to the guidance of love and integrity and overindulge in any way. When your body desires something, stop and consider whether this desire comes from the real you. If it does not, turn to the strength

and wisdom of your indwelling Christ and you will be raised above it. Gradually the desire for any unwise indulgence will leave you never to return. Are you living sanely within your income, using your God-given wisdom and discretion? Someone has said that "it isn't so hard to live on a small salary if you don't spend too much money in trying to keep it a secret!" Trying to "keep up with the Joneses" is not integrity in living. This integrity calls for wise expenditures, and you must know that abundant supply for all good, worth-while things flows uninterruptedly through you from Spirit substance, the source of all good. To paraphrase, "be wise, and let who will be extravagant."

If you are tempted mentally or spiritually to "conform to this world," to acquiesce weakly in something that is not quite honest or kind or loving according to the Christ standard, claim your God-given integrity and the temptation will leave you and you will be guided aright. A good habit to acquire is to ask yourself: "Is it honorable? Is it kind? Is it constructive, making for a better world?" You may trust your indwelling Christ to tell you the right answer. The energy of thought and action that might have been wasted in the wrong direction will be diverted into the right channel: into building foundations under those "air castles" of yours, into establishing good habits of thinking and living and being, into making of this a better and more peaceful world.

For He "hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 2, 1947

UNITY SUBJECT—*The Life-Giving Power of the Christ.*

INTERNATIONAL SUBJECT—*Jesus, the Giver of Life.*
—John 4:46-51; 5:2-9; 11:11-13.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.

48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

2. Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

6. When Jesus saw him lying, and knew that he had been now a long time *in that case,* he saith unto him, Wouldest thou be made whole?

7. The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day.

11. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover.

13. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.

GOLDEN TEXT—*I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.*—John 11:25.

SILENT PRAYER—*The power of the Christ, as I actively express it, brings me into consciousness of renewed life, health, and joy.*

The power of the Christ is not expressed in signs and wonders. These have always caught the popular imagination, and are taken as signs of power. The greatest power is expressed silently, and it was such power that Jesus habitually expressed. Pure thinking and pure living are proper expressions of the Christ, and it was these which Jesus demonstrated and stressed rather than the external signs and wonders, which He more than once discounted.

The healing of the body was one of the principal works of Jesus, and one that He urged His disciples to continue. But physical healing was preceded in most cases by removal of the spiritual obstruction that had caused it. "Thy sins are forgiven. . . . Arise, and take up thy bed, and go unto thy house." To the man who had been for thirty-eight years a cripple He said, "Sin no more, lest a worse thing befall thee." He dealt first with the underlying cause, which was mental or spiritual, often deep seated. That removed, a word spoken in full consciousness of power restored the sick, the lame, or the blind.

As we learn to forgive the sins of the physically sick by discounting the reality of their ailments, we gain power to see them as physically whole and well regardless of appearances. The power to see through the veil of inharmony and disease to the perfection of the life of the Christ at the center of each heart and soul grows with exercise, until it becomes the normal way of viewing the person or individual.

Absent healing attests the power of the Christ to remove spiritual limitations. Faith on the part of the one who seeks healing is a mighty agent in the consummation of the healing work. "Fear not, only believe." If the nobleman's faith had not met the creative word of Jesus, the healing of his son would not have taken place. Unbelief on the part of His hearers prevented the mighty works that Jesus could otherwise have done in certain places from becoming manifest. We are not to shut our eyes and become gullible, but we are to view the matter intelligently and know in our heart that the word of God is swift and powerful. It takes effect when

through faith the way is opened to the entire being, mind, soul, body, of the one in need of healing.

When Jesus gave the lame man at the pool of Bethesda a command to arise, take up his bed, and walk like a normally healthful person, the man forgot the supposed healing properties of the pool and went about his affairs. He responded to the challenge to act as though he were well, and found that it was so.

Spiritual healing is the normal healing for us. It is not so simple as it sounds, for faith and courage of no mean order are required to enable anyone to speak and act as if he were well when every appearance points to the opposite. It is not easy to hold to the faith of the Christ in the face of adverse appearances. But it can be done with perseverance and loyalty to Truth. Jesus even raised Lazarus from the dead, and He announced beforehand His intention of doing this seeming impossibility. He did it calmly, speaking of death as a sleep, as though it were of no more consequence than the temporary unconsciousness of sleep, a daily phenomenon that we take as a matter of course.

In the raising of Lazarus we see an example of the lifting up of the whole man—spirit, soul, and body—into the Christ consciousness of power. By wielding such power we achieve like results.

QUESTIONS

1. How is great spiritual power expressed?
2. In the healing of the sick what was the first step that Jesus took?
3. What does the forgiveness of sins entail with respect to spiritual healing?

4. What part does faith play in the work of healing?
5. Is spiritual healing easy or difficult? Why is it so?
6. What does the raising of Lazarus signify?

Lesson 6, February 9, 1947

UNITY SUBJECT—*The Bread of Life.*

INTERNATIONAL SUBJECT—*Jesus, the Bread of Life.* —John 6:25-35, 56-58.

25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he

that cometh to me shall not hunger, and he that believeth on me shall never thirst.

56. He that eateth my flesh and drinketh my blood abideth in me, and I in him.

57. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.

58. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.

GOLDEN TEXT—*I am the bread of life.*—John 6:48.

SILENT PRAYER—*I have faith in the substance of Truth as being adequate to all my needs.*

Truth is of universal application. It can be applied to the building of character, can help us understand the life of the Christ, and bring lasting satisfaction to the seeker. It can be used to meet material needs, as in the feeding of the multitudes with a few loaves and fishes. This however is not its chief use, and Jesus deprecated the practice of following Truth for what can be got out of it. Houses, goods, and lands can be had, but these are not the gains that bring lasting satisfaction. They are not the things that are to be sought first. Spiritual understanding must come first. "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you."

In the universal Mind is a substance that Jesus called the "Father." It is also the mother or seed substance. It is the only real substance, because it is unchangeable, while the visible substance is in con-

stant transition as regards its form.

The origin of all substance is the *idea* of substance. It is purely spiritual and can be apprehended only by the mind. Invisible to the eye, it cannot be sensed through any of the bodily faculties.

When the attention has been centered long enough upon this idea of substance, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation it can form visible substance. The loaves and fishes can be multiplied to feed the hungry. That it has not been done during the present crisis in food shortages and global hunger following the Second World War is proof that men have not put first things first. They have kept material gain uppermost, and through neglect of spiritual principles have failed to lay the groundwork of true relief.

Spiritual substance, rightly grasped and understood, would do away with war altogether, for no one would then strive to possess himself of what belongs to another. All would realize the availability of the universal substance and appropriate to his use what he needed from the universal store. Love and good will would make self-seeking unknown or obsolete, and "mine" and "thine" would disappear from the vocabulary of civilized peoples. To give rather than to get would become the goal of the enlightened citizen or "son of God."

The faculty of dealing with ideas is open to all men and women. It is not given to a privileged person and withheld from another. There is no copyright on divine ideas, and as we develop awareness of them we shall cease to claim exclusive right to

any idea. When once it is given to the world in the spoken or written word, an idea belongs to the men and women who comprehend it, and is free to circulate in the thought channels of the world. Such is the ultimate destiny of ideas.

The multitudes want food, clothing, shelter—all material needs. These needs must be met, but they should come in divine order. Sense consciousness leads to a reversal of divine order, so that the material is put first as most important. In this way power over ideas is lost, and men come by degrees to adopt the lowest of all conceptions of power, banding themselves together to promote their interests by force of numbers rather than by appeal to the principles of right and justice.

The "works of God" are done through faith in the truth of spiritual law as the basis of life here and now as well as throughout time and eternity. The eternal values are the things worth working for, and these are to be developed in the consciousness of the individual. Self-development Godward is the goal of the individual. The I AM is the bread of life, and we eat the flesh of eternal Truth as we learn to live by the high standard of Truth for Truth's sake, leaving the self to sink out of consciousness and disappear from life as nonexistent.

QUESTIONS

1. What is the bread of life or substance that sustains it?
2. Can Truth be applied either to spiritual or to material needs?
3. How is visible substance formed out of the invisible, and why has this not been done to relieve

famine on a world-wide scale?

4. Would the understanding and right use of spiritual substance bring peace to the world?
5. How do ideas become part of the universal substance?
6. How is power to control ideas lost?
7. Can men and women do the works of God? If not, how do these works get done?

Lesson 7, February 16, 1947

UNITY SUBJECT—*Light.*

INTERNATIONAL SUBJECT—*Jesus, the Light of the World.*—John 8:12-16, 31-36; 9:1-5.

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

14. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

15. Ye judge after the flesh; I judge no man.

16. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin.

35. And the bondservant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

1. And as he passed by, he saw a man blind from his birth.

2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. When I am in the world, I am the light of the world.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

SILENT PRAYER—*As I look to Divine Mind for my inspiration I understand the things of God.*

Understanding is indispensable to the abundant life. Without it we become narrow and visionless. Without vision we lack initiative and look to someone else to lead us. The supreme need of our age is the development of leadership in men who can see their way through the problems that confront our complicated society. To be a leader a man must first understand and be able to solve his own problems.

In the Christ consciousness Jesus pronounced Himself the light of the world. To see and rightly appraise the consequences of our own actions we must follow the same inner guiding principle. In so doing we abide in the word or teaching of the

Christ, and are followers of understanding or divine wisdom. Knowing the truth about ourselves and our life frees us from inhibitions that would prevent us from expressing our better nature normally and habitually.

Whatever helps us to see and understand life as a manifestation of divine law is "light." Wisdom is light; intelligence is light; above all, understanding is light, as are sympathy and love.

The subject of freedom is inexhaustible. The quest of freedom is endless and is unfulfilled save in the Christ consciousness. The Jews did not understand the teachings of Jesus Christ on this subject. The only way to be free is to understand the truth and apply ourselves to expressing it as clearly as we are able.

Life is essentially divine, and we are intended to express this divinity in our daily living. To do this we must abide in the Christ consciousness or word. Virtually everyone is willing to believe that the influence of the Christ on life is uplifting and elevating. Very few of those who refuse to try to live the Christ life do so because they think it does not "work" today. Most of those who reject it do so because without zeal, enthusiasm, and faith it is impossibly difficult to live.

Sense consciousness leads men to think of themselves as free even while they are in total bondage to the sense nature. While they were subject to Rome the Jews boasted that they had "never yet been in bondage to any man." Whoever falls short of the mark deprives himself of freedom and becomes a servant of error. He who fails to realize that the

Christ is the freeing principle and that he can avail himself of it at will has but a transitory hold on even the sense consciousness. "The bondservant abideth not in the house for ever." Freeing truth is understanding of the character of the ideas that are in Divine Mind and our relation to these ideas. This understanding frees us from materiality, sin, sickness, and death when we let it form itself in our mind and when we express it in our life.

The "son" who "abideth for ever" is the idea that God has of man as perfect and eternal. As we hold the thought of perfection and work to make it manifest in our thoughts and acts, the Son makes us free.

The man born blind represents one who has developed no spiritual perception and who begs from outside sources the little knowledge that he has. Spiritual blindness is the result of failure to express the powers of Being that are innate. When matter and material beliefs are allowed to dominate us and becloud the mind we make no effort to understand spiritual things. Nothing less than Divine Mind can penetrate the darkness of ignorance and superstition and enlighten the mind of man fully and completely.

QUESTIONS

1. How is understanding related to the abundant life?
2. Can we become the light of the world in the sense in which Jesus affirmed that He was?
3. What is mental or spiritual light?
4. Where is the quest of freedom fulfilled?
5. Why does not everyone try to live the life of the Christ?

Lesson 8, February 23, 1947

UNITY SUBJECT—*Thought Control.*

INTERNATIONAL SUBJECT—*Jesus, the Good Shepherd.*—John 10:7-18.

7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them:*

13. *He fleeth* because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

17. Therefore doth the Father love me, because I lay down my life, that I may take it again.

18. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

GOLDEN TEXT—*I am the good shepherd: the good shepherd layeth down his life for the sheep.* —John 10:11.

SILENT PRAYER—*I am intent upon training my thoughts to express my best self.*

Since it is through the proper development and training of the mind and soul that we enter the kingdom of heaven or realm of genuine peace and abundant life, it is well for us to learn how to think and control our thoughts. In this lesson and in general sheep represent thoughts. Jesus Christ, the I AM, is the unifying principle of consciousness by virtue of which we direct our thoughts and control our mental life as well as our physical welfare. The I AM is the means by which we identify ourselves with the divine. Everyone uses it, each applying it to himself. In even the attempt to set ourselves apart from others by claiming each our separate individuality we employ the universal symbol of oneness.

The I AM is the door to the mind and also to the soul and the entire inner kingdom. The "good shepherd" also represents the I AM, and the "porter" is the will. Whoever wishes to develop in himself an awareness of the indwelling Christ must do so through the agency of the will working in conjunction with the I AM upon his conscious thoughts.

The heart is the seat of subconscious thought or feeling. As we think in our heart so are we. There we shape the tools with which we forge character. We are not conscious of the thoughts of our heart as thoughts. They are rather impulses or desires urging us on. A thought that is held subconsciously grows in intensity until it rises to the surface of consciousness in the form of articulate or conscious thought.

A conscious thought enters the mind through the door that is watched over by the will. A thought that is impressed upon anyone by the will of another, as in hypnotism, is not his own, and the hypnotic power exerted over him is a thief and a robber. Alcoholism is another thief that steals a man's reasoning thoughts and substitutes heedless impulses that cause him to identify himself with error and falsehood. Another robber is the drug habit; a fourth, the mental tyranny of the parent who fails to realize that the grown son or daughter needs to develop individuality through the use of the will. Last of all but by no means least is the dealer in psychic influences who seeks to convince his clients that the spirit of some departed friend or relative is watching over him or advising him. "The mind is its own place," and that place is within the entity man. In his own mind and heart he may meet God and commune with Him, but not through the soul or spirit of someone no longer in the flesh.

In communing with our thoughts the will is of assistance to us. Through attention, study, and practive we learn to control our thinking ("the sheep hear his voice") and to distinguish one line of thought from another (call our own sheep by name). We learn to follow any thought to its logical conclusion by concentrating upon it until we see its full meaning and its relation to the rest of our thinking.

No one whose mind is filled with a mass of undigested facts and information gleaned at second hand controls his thought life. When we can correlate what we have learned and by this process of mental digestion produce a coherent and intelligent

conclusion, we claim our soul as our own. As we thus form our ideas and, using them as a foundation, go on to new and better ideas we develop and husband our powers. "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice."

The creative processes of the mind are amenable to the will of the I AM. The hypnotic subject responds to suggestion by another but, unaided, cannot carry a thought to its logical conclusion or originate new thoughts from a given premise.

We are saved through learning how to think and controlling our thoughts. No other activity in life is so vital to us as this. In the Christ mind we find freedom to develop our thought life to the full. Rather than surrender the understanding that we gain through following consciously the way of true reason in Christ, we willingly give up all lesser satisfactions. "The good shepherd layeth down his life for the sheep."

QUESTIONS

1. Has the control of thought anything to do with the abundant life?
2. By what means do we identify ourselves with the divine?
3. How does a subconscious thought become conscious thought?
4. What are some of the thieves and robbers that steal a person's thought control?
5. Of what assistance to us is the will in communing with our thoughts?
6. What is the meaning of the words "The good shepherd layeth down his life for the sheep"?

Silent UNITY

Thy never-failing light illumines my mind, and I see the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

A WEEK AGO today I wired you for prayers for my son's fiancée. She had a very bad case of streptococcus infection, and the doctors said nothing could save her but God. She had been unconscious for ten hours when I wired you about two in the afternoon.

About five o'clock she began to show a very definite improvement; and by eight o'clock that evening, when the doctor came and examined her, she was so much better that he turned to her mother and said, "I believe we have witnessed a miracle." She has continued to improve all this past week, and the doctor says he thinks she will be able to leave the hospital in a few days.

Thank God for answered prayers, and thank you, my dear friends at Unity. It is so wonderful to know that good friends are praying with us when we are in trouble.—*M. H., California.*

DURING Lessons in Truth Week I received my greatest blessing of all. Usually I pray for prosperity; but this time I prayed for my crippled leg, which had been lame for four years, and as a result it is

healed, completely healed. All my friends are in a state of wonder. But it is true that my leg is well.

My leg has hurt every day for four years; and about Friday of Truth Week every pain left, and I now walk as well as ever. Everyone notices it. I knew it could be done in His name.—*Mrs. W. Y. R., Texas.*

He Shall Have Abundance

I HAVE received many blessings since I started saving in my Prosperity Bank. First I had a very lovely trip to Chicago, Ohio, and New York. I spent ten days with friends in Ohio and seven in New York City. It was the nicest vacation I have had in years.

I seemed to have an abundance of everything; people on the trains were pleasant, and even the weather was ideal.—*O. V. M., Louisiana.*

I AM INCLOSING three dollars saved in my prosperity bank. Many new blessings and experiences have come to me since I wrote to you last. I wish to thank you for your prayers and tell you again that without Unity and its common-sense outlook life would not be as beautiful. When I use that outlook life certainly becomes a glorious adventure.—*C. A. L., California.*

I AM INCLOSING a love offering and my written lesson. I was stricken with a severe cold. I had a very bad fever, but I knew how to turn to God; I knew that He would sustain me. I also knew that Christ is my teacher and healer and that He will not let me down if I ask in His name. Everything came out fine. I am regaining my strength and power. I know now that God knows more about me than any person

can know, and that He does not afflict us with disease. —*C. F. H., Pennsylvania.*

My Help Cometh from Jehovah

I BLESS the day that my friend gave me a *Daily Word* to read, just a few short months ago. I have read and reread passages from *Lessons in Truth* and will continue to read, for each time I learn something that escaped me the first time.—*Mrs. J. E. R., Washington.*

I MUST let you know what a great comfort to me has been that little booklet *The Great Helper,* by Dana Gatlin. The others have all been helpful and inspiring; but somehow this particular little booklet touched a responsive chord deep inside and quieted my nerves and cheered me as nothing else has seemed to do. I keep it with me everywhere I go, and whenever there is a spare moment or two out it comes and I read. Sometimes the last page, sometimes the first paragraph, my eyes light on; but no matter what part, I feel refreshed, renewed, in a way that is difficult to explain. I wonder how many have experienced that same feeling.—*M. G. L., Maryland.*

I HAVE read *Lessons in Truth* through at least five times. Each time I find something there I missed at other times. It is the best of all books to read and study all the time.—*Mrs. S. T. E., Ohio.*

He Is My Refuge

FIVE YEARS ago "The Unity Viewpoint" was brought to my attention by a friend. It brought me great comfort and the realization that I had been naturally

thinking along Truth lines for a long time. However I had reached an impasse. My husband was very ill with an apparent bronchiatis of such a nature that he was told he could not live through another winter in New York or environs.

He resigned his position, and we gave up our home. The future was very uncertain and very disconcerting, as we had not only ourselves to consider but a talented daughter of ten. We had been accustomed to gracious living—beauty means a great deal to all of us; but it has a price, and over the years our capital had been drained by expensive illnesses. The situation was acute. We had been advised to go to California as a health measure for my husband.

I wrote to Silent Unity asking for help in finding our right place, health, and security. Within a year we realized all three. Not only that, but we have continued to be blessed with health, supply, and beauty in our home. Our friends continually remark on the sense of peace and restfulness they find here. I am very, very grateful to my friends in Unity—unknown to me as they are—for the help they have given me. I hope that I may have the pleasure of visiting the school when next I am in Kansas City. —*M. C. R., New York.*

Unto Us a Child

On March 12 I telegraphed you and asked you to offer special prayers for my daughter, who had just entered the hospital to give birth to a baby. I am happy to write and say that your prayers helped wonderfully. She was delivered of a fine baby girl weigh-

ing six pounds and nine ounces in four and a half hours.

Thank God and you Christian workers at Unity for this wonderful demonstration.—*A. M. O., Louisiana.*

I WANT TO thank you for assistance last October, at the time of the birth of my grandson. My daughter had a normal, easy delivery, and the baby was fine and healthy.—*K. T. C., Maine.*

Father, I Thank Thee

TO PUT a dollar in an envelope never seems just the thing to do—sending it along without saying thank-you for all the wonderful help you are to us. But I'll never be able to express it in words. So I'll say thank-you and God bless your work; may its blessings be magnified beyond belief.—*Mrs. G. E. W., Illinois.*

I WANT to thank you for your prayers. I have been greatly benefited. I have never known the peace and contentment that I am enjoying now. At the times when I asked for your prayers I was greatly upset. Again I greatfully acknowledge your prayers, and may God continue to bless us all.—*E. T. H., Ohio.*

Search the Scriptures

PLEASE FIND inclosed Lesson 1. It has taken quite a time, as coming through it, I have had a marvelous healing. I have enjoyed doing the lesson and feel better for doing it. I certainly would not have been here but for Unity, and I am grateful for it.—*E. B., England.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have a gentleman friend who wishes to marry me, but my fourteen-year old son opposes my friendship with this man. He does not want me to divide my love between him and the man. The boy is disagreeable and disobedient. I have thought of sending him to a high school or boarding school in another State, not as a punishment but as a means of solving this problem. What would you do in my place?—*From a letter received by Silent Unity.*

We are praying earnestly that you may obtain the understanding and guidance you need to deal with this situation. The very Spirit of God is in your son and this Spirit will care for your son and give him light and understanding. Have faith in this Spirit within your son and stay close to the Spirit of God within you, letting its wisdom guide you in caring for your boy.

Many young people at the age of your son are difficult to understand and to deal with because they are in the period of transition from childhood to adulthood, experiencing physical and emotional changes that confuse and upset them. Since your son resents the man you wish to marry and rejects your authority and your efforts to be kind and helpful to him, it may be that strangers—persons skilled in the

emotional as well as intellectual training of children —could be more helpful to him.

Your son will not resent your sending him away to school if you keep in mind his need for love and understanding and say the things and do the things that will assure him that he is loved and appreciated. There will be holidays and vacations that he can spend with you, which you can plan so that they will be comforting and joyous memories. You can also send him presents and write him interesting and affectionate letters. We have presented these suggestions for your consideration. However we know that God's Spirit of wisdom and love that is deep within you and the knowledge of your child that is yours through close association must guide and direct you.

My daughter has become engaged to a young man of a different religious faith. Although I try to hold only good thoughts for her, I am concerned as to whether this will be a happy marriage. She is a sophomore in college, and I would like her to finish school before getting married.—*From a letter received by Silent Unity.*

Whenever there is a situation in our life that we feel unable to cope with, it is reassuring to remember that God is always with His children, always ready to bless, to harmonize, and to guide us and our dear ones. In the faith that God is with you and your daughter, guiding you in ways of peace and happiness, we are praying with you.

As a mother it is natural for you to desire your daughter's happiness. We know that what you truly desire for her is true satisfaction and harmonious

living. You may not always feel that the path she chooses to happiness is the one you would have chosen for her, but you can find assurance in the knowledge that as a child of God your daughter has within her a divine spirit of guidance. You can trust this spirit within her to lead her aright. You can bless your daughter and bring peace of mind to yourself by freeing her in the love of God to follow her own inner guidance with regard to her future.

Do not be too concerned because of the difference in religious faith between your daughter and her fiancé. They have both been reared in the Christian faith, and they have a good foundation of Christian principles upon which to build their life together. There have been many happy marriages from inter-faith unions, and if your daughter and her friend truly love each other and if they are each generous and tolerant of the other's beliefs, their marriage can be most harmonious and happy. Each soul is eternally seeking the Truth of its being, and in its seeking may be led into various channels of expression. There is good in every denomination and in every phase of religion, and no matter which church your daughter's friend belongs to, his life and hers can be blessed by their worship of God and by their expression of His ideals and principles in their life.

This is a time that calls for much love and understanding on your part in your concern for your daughter's happiness. It is not always easy for a parent to realize that his child is no longer a child but an adult, a free spirit, capable of following the guidance of the divine Spirit within him, of making his own decisions, and of following the path of his own choosing to his

ultimate good.

We are praying with you that you may be calm in your mind and attitude, and that you may be able to give your problem over to the love of God and to know that you and your daughter are both guided by the divine Spirit of love and wisdom that is within each of you.

A friend of mine is puzzled by the passage in the Bible that states that only men should express themselves in church and that the women should be quietly submissive. Can you explain this? —*From a letter received by Silent Unity.*

The scriptural passage you mentioned is from the writings of the apostle Paul (I Tim. 2:11, 12). His writings, like those of all the authors of the books of the Bible, present great universal truths; but they also record many things concerning the customs of the people who lived during the time of the writer.

The universal truths are just as helpful and true today as they were thousands of years ago, but many of the customs have long been outmoded. During the lifetime of Paul it was the custom that men should dominate and that women should be suppressed. The passage you mentioned gives recognition to this custom. However the teachings of Jesus transcend such beliefs, for He sought to bring about the upliftment of all persons and the equality of all children of God. Christianity is concerned with man's expression through man of the qualities of Spirit rather than with conformity to outward forms.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriett Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave.

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd.; Herbert J. Schneider, 4513 Laurel Grove

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Riverside—Katharine Sweaney, 3614 Ninth

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, Blanche Evans, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Ethel Higgins, 2135 Sutter; Robert Hulbert, 140 Geary

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Taft—Della Shutts, 132 Bakersfield

Vallejo—Helen Wade, Vallejo Women's club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfield

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Ft Harrison hotel

Daytona Beach—Mary D Huck, 128 Broadway

Jacksonville—Rose Emery, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central

West Palm Beach—Fannye Treaster, 213 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers r

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michiga

Decatur—Maud Kellogg, 317 W Decatu

Rockford—Bonnie Brown, Empire bld

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Huntington—Cleo Lee, public library

Indianapolis—Unity, Claypool hotel Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnu

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughry, I surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Four

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15

Topeka—Harriet Pfouts, Jayhawk hot

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Fannie Baldwin, 138 N 12

Omaha—C N & Hallie Broadhurst YWCA bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, 110 Onondaga

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic temple; Effie Smith, Erna E. Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 109 E Main

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bessie Brown, 1947 White
Racine—L. Verna Bauer, 428 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Bates bldg
London—Unity, 482 Clarence
Regina—Unity, Temperance bldg
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kem Belgica blk

ENGLAND

London—Parker Drake, Ruth Hawking, Stanhope Terrace, Bayswater Rd Lo[illegible] W 2
High Wycombe—Dora Johnson, Lon[illegible] croft, Studley Green
Easington Village—Thomas W Merringt[illegible] 11 Sea View, Co, Durham
Sunderland—Thomas W Merrington, [illegible] Waterloo Pl Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Teach Us to Pray

By Charles and Cora Fillmore

When Jesus' disciples asked Him to teach them how to pray He gave them the Lord's Prayer not to be followed literally but as a model prayer, according to Charles and Cora Fillmore.

Mr. and Mrs. Fillmore declare that prayer is more than asking for help; it is man's steady effort to know God and to realize oneness with Him. When we understand the nature of God and His willingness to express Himself through us as our health, peace, security, harmony, wisdom, and all the other attributes of God that He shares with us, we pray to unify ourselves with Him.

Mr. and Mrs. Fillmore assert that our most effective prayers are those in which we rise above all consciousness of time and space. In this state of mind we contact the Spirit of God.

Teach Us to Pray is replete with Unity's teaching about prayer. The latter part of the book devoted to prayer treatments for specific conditions.

(*Teach Us to Pray* is priced at $1 in the standard edition; in the de luxe binding, $2 a copy.)

Appearing in Other Unity Magazines This Month

"Make This a Happier Day"

Mrs. John Maine saw a busy, confusing day ahead of her as she thought of the house to be brought to order, music lessons to be taught, the solos to be sung at a wedding, Jackie's band concert to be attended, and Peggy's willful behavior to be dealt with. Peggy was eighteen and eager to marry Dave; this situation troubled Mrs. Maine, who wanted her husband John to come home from overseas, not to a lot of domestic problems but to a family circle harmonious and joyful. How the advice of a neighbor helped Mrs. Maine so that she was radiant for the home-coming of her husband is told by Kathryn Sanders Rieder in her story in *Progress* entitled "Make This a Happier Day."

"The Christ Way of Prayer"

A two-part article entitled "The Christ Way of Prayer," by Priscilla May Moore, is scheduled to appear in the February 2 and February 9 issues of *Weekly Unity*. It presents easy-to-follow instructions in prayer for beginning Truth students, but advanced Truth students also will find this article abounding in inspiration and instruction for them. To give an example of the practical suggestions Mrs. Moore offers we quote "Analyze your prayers for a good job or a sum of money. . . . What you actually want to realize is that God's substance and supply are unlimited, and that as you serve to the best of your ability in your divinely appointed place you will be truly prosperous."

"Odd Ways to Get Even"

When you feel that someone has done you an injustice, do you develop a grudge or harbor thoughts of revenge? In his *Good Business* article "Odd Ways to Get Even" Roger Baxter suggests ways to replace feelings of revenge by citing cases of men who have found greater happiness and good will in "turning the other cheek." *Good Business* subscribers will find Mr. Baxter's suggestion practical for their own use.

"The Heart Will Find Its Own"

In his delightful *Daily Word* article "The Heart Will Find Its Own" James Dillet Freeman discusses the power of love in one's life. For students new in Truth who may not have had the opportunity to know what Unity means by the love of God, this article will be instructive as well as inspiring. Mr. Freeman writes: "Above all love is sharing. Love is a power. Love is a change that takes place in our own heart."

"A Valentine for Mother"

Young Jerry Latham rubbed the old black cookstove vigorously, blinking his eyes to keep back the tears. Here it was Valentine's Day and the valentine he had selected for his mother was still in the store. Everything had stood in the way of his buying it and now he thought he would not be able to give her a valentine at all. But *Wee Wisdom* readers have a real treat in store when they find out how Jerry succeeds in giving his mother an extra-special valentine. Jerry's experiences are related in the *Wee Wisdom* story "A Valentine for Mother" by Myrtle Vorst Sheppard.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	de luxe $2; standard	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	de luxe $2; standard	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	Master Class Lessons	de luxe only	2.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	de luxe $2; standard	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	de luxe $2; standard	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ—*Russian, German, Swedish* $.10; *English*		.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrection	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
He Passed This Way	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

"There is in the Bible no command of greater importance, nor one more often repeated or less heeded, than the command to 'rejoice and be glad,'" writes Kathleen W. Welch in her article in the March issue of Unity. *Mrs. Welch believes not enough people heed this command, because comparatively few people seem to live constantly in the "happiness and joy of the Lord." She reminds us that Jesus is saying to us every day, "Happiness is good for you. My gospel is good news, the gospel of freedom, joy, and vital, flowing life, of fetters broken, of health restored, of fears overcome, of inhibitions dissolved, and of talents and abilities uncovered and brought out into the light of usefulness and service." If we find these injunctions hard to live up to, she suggests that we begin to be happy by being thankful. Her other suggestions are equally constructive and make inspirational reading. Mrs. Welch's article is entitled "Happiness Is Good for You."*

Likes Lowell Fillmore's Column

"Lowell Fillmore's column in *Weekly Unity* is especially helpful to me and to many others," writes a California friend, who continues, "Sometimes my burdens seem heavy and my time filled with many tasks, yet I find time to stop and listen for the freeing word of Truth."

Nobody has a "pull" with God. But God is infinitely interested in everyone, and has placed at the disposal of every human being all the good that each one can comprehend and properly use.—*Lowell Fillmore; New Ways to Solve Old Problems.*

Unity Lenten Program: An Important Spiritual Event

The Lenten season, beginning February 19, commemorates the final preparation of Jesus for His resurrection. This final preparation was a matter of continuing to pray in order to come to a full

realization of His oneness with the Father.

For several years the Unity Lenten program has been successful in helping countless Unity students learn more about prayer, thus increasing their awareness of their oneness with God.

The Unity Lenten program is announced on the inside back cover of this magazine and is one of the three important spiritual events of the Unity year. The other two events are:

1. Lessons in Truth Week (second week in September), at which time students make a study of *Lessons in Truth,* thus gaining in understanding.

2. The Truth demonstration program scheduled for May and June is welcome by all Truth students wh wish to experience additiona blessings.

At this time you are in vited to participate in th Lenten program beginnin February 19. Then we tru you will look forward to th Truth demonstration pro gram in May and June.

Unity Pamphlet for Employers and Employees

A Unity pamphlet that ha been a favorite with busines firms is "The Master's Te Laws of Human Relations. This publication is suitabl for inclosing in office bulle tins to employees or for giv ing to individuals. Writte by Wilferd A. Peterson,

originally appeared as an a ticle in *Good Busines* Unity's magazine for Trut students in the busine world who want spiritu guidance.

Copies of "The Master Ten Laws of Human Rel tions" are available witho charge upon request.

Lessons in Truth *in Braille*

Do you know that Unity publishes *Lessons in Truth* in Braille? This fundamental Unity textbook means much to our blind friends because of its direct, encouraging, and soul-stirring message. A New York Braille correspondent writes:

"I was delighted when I learned that I might keep the Braille *Lessons in Truth* which you sent to me recently. This book will mean a great deal to me. I know that my life will be transformed as my knowledge of Truth grows."

In addition to the book *Lessons in Truth,* Unity publishes the booklet *Finding the Christ* and the magazines *Daily Word* and *Wee Wisdom* in Braille. These publi-

cations are sent without charge to institutions and individuals who wish to receive them and can read Braille, Grade 1½. We are assisted in this phase of the Unity work by friends who send offerings for this purpose.

"The Right Side of the Boat"

In the 21st chapter of the Gospel of John we find the account of Jesus appearing to some of the disciples who had fished all night without success. Jesus suggested to them: "Cast the net on the right side of the boat, and ye shall find."

In his book *Mysteries of John* Charles Fillmore interprets the details of this story. Mr. Fillmore says in part, "Man's mind is the net that catches thoughts, which are the basis of external conditions. The sea is the mental realm in which man exists. . . . The net of man's thought works hard and long in the darkness of human understanding and gains but little, but once the Christ mind is perceived and obeyed the net is cast on the 'right side,' and success follows. The 'right side' is the side on which man realizes the truth that inexhaustible resources are always present and can be made manifest by those who exercise their faith in that direction."

"These Bear Witness of Me"

Upon one of the occasions when Jesus was asked to prove His sonship He answered, "The works that I do in my Father's name, these bear witness of me."

So it is with us; the works

that we do in the Father's name bear witness of Christ in us. For example, many Unity students have chosen for their "works" the spreading of the Truth message to persons who are eager for it but without funds for the purchase of a Unity book or subscription. These students contribute to the Good Neighbor Fund, thus cooperating with Unity in providing free literature for worthy individuals in this country and foreign translations for citizens of other countries wherever they are desired.

Any letter received at Unity headquarters indicating that the correspondent would like to receive a magazine but is unable to pay for a subscription receives the attention of a special department. Subscriptions of this kind are sustained by the Good Neighbor Fund. Unity believes that a time when a person feels he cannot pay for his magazine is just the time when he should have its benefits. Needless to say, the continued study of Truth made possible by a Unity gift subscription has helped many persons make a new start in life; their faith has been restored; they have become happy, healthy, and prosperous, thus bearing witness that Christ, the victorious Spirit within them, is mighty to transcend every difficulty.

Unity appreciates the loving co-operation of its friends in sending their love offerings to the Good Neighbor Fund. These are indeed "works" in the Father's name. The overcomings and the triumphs in the lives of those receiving literature through this fund bear witness that God is ever at work in His kingdom to heal, to bless, and to prosper His children.

Put first things first. That which is first in the mind of God should be first in yours.—*Frank B. Whitney; Mightier than Circumstance.*

We Have a God That Carries Us!

A prophet of olden times looked at a procession of idolators who each bore his god and chided them, "Ye have gods that ye carry, but we have a God that carries us!"

Yes, God carries us—if we will but acknowledge Him as the one power and accept His bounty in our life.

Remember, God Carries YOU!

DAILY WORD, Unity's magazine of daily devotions, can help you remember that God carries you. Edited under the supervision of Silent Unity, it presents the following dependable features:

A Truth message for each day of the month accompanied by an affirmation and an appropriate Bible verse

Short, timely articles full of inspiration and instruction

Poems by well-known Unity poets

DAILY WORD is conveniently small and compact and worthy of a permanent place in your pocket or handbag. Send for it and have always at hand the just-right word of divine assurance that God is carrying you and blessing you.

DAILY WORD (published monthly)
is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Let God Guide You to Your Prosperity

"Jehovah will guide thee continually," we are told in the Scriptures. In our understanding of Truth we know we can be guided to our prosperity, because God wants us to enjoy the abundance He has prepared for us. And we know that whatever prosperity God provides for us will be right and permanent; furthermore we can enjoy it because we have earned it by having the consciousness for it.

If you want to be guided to the prosperity that God wants you to have, you can find most effectual help in the Unity Prosperity Bank plan. This plan includes a daily drill in prayerful recognition of God's abundance and has proved helpful to thousands of Prosperity Bank users down through the years.

Send for a Prosperity Bank and learn more about how to receive God's guidance in your affairs, thus increasing your prosperity. Silent Unity prays with you as you use the Prosperity Bank. Part of the drill is blessing a coin each day and placing it in the Bank. The amount may be used to pay for UNITY subscriptions for your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone numbers, if cities are so divided. U-2-

The Lenten season beginning February 19 and ending April 6 is greeted by every Unity student as a time to increase his awareness of the abundant, eternal life that God has given His children. For guidance in this Lenten program Unity recommends

THE UNITY STUDENT'S *Lenten* PROGRAM

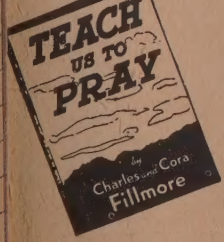
Teach Us to Pray

BY CHARLES AND CORA FILLMORE

This Unity book can help you gain dominion over your world. It points the way to scientific prayer, the kind of prayer that charges your consciousness with a full realization of the power that is in you. Mr. and Mrs. Fillmore show you just how Jesus used prayer to unify Himself with God-Mind so that the words He spoke became those of the Father dwelling within Him. The clear, comprehensive discussion of prayer found in *Teach Us to Pray* can guide you through the Lenten program to recognize your dominion and can show you how to call forth the power of Spirit to help you deny and overcome things you no longer want in your life.

The Unity Lenten Program Is for You!

You are invited to join the thousands of other Unity students in observing Lent the Unity way. You need only provide yourself with a copy of *Teach us to Pray*, and of *The Unity Lenten Program*, which is a booklet of suggestions for the constructive reading of *Teach Us to Pray*. If you already have your copy of the book, the booklet will be sent to you free upon request.



In standard binding TEACH US TO PRAY *is priced at $1; in the de luxe binding, at $2.*

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MISSOURI

Realization

I CAN be healed. God's own life-giving power

Flows freely through my body hour by hour.

I MUST be healed so that I may express

My Father's love and joy and perfectness.

I WILL be healed; for this my aim shall be,

To let God's perfect will be done in me.

I AM healed now; for just as God sees me,

I see myself: harmonious, fearless, free.

—Florence Taylor